CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellanies.

UNITARIANISM IN SCOTLAND.

In our last we gave an extract from an Address of the Rev. DAVID LOGAN, Unitarian minister of Dundee, Scotland. The Philadelphia 'Christian,' from which we took the account we gave last week, furnishes also another extract, which is preceded by the following remarks:

With frankness and true christian simplicity, the preacher next reminds his people that he expects from them, 1. Independency both in thinking and acting for themselves; 2. the defence of their principles; 3. the assembling of themselves together; 4. the adorning of their doctrine by their conduct; 5. brotherly love towards one another; and, 6. indulgence to their minister's labours. He then addresses the fathers, the brothers, the sisters, and the children of his people, and implores for them all the divine benediction.

The author is a devoted champion of religious liberty. He is ardent and courageous in the maintenance of unpopular truth. His spirit is moved at the contemplation of that cowardice which would betray the best of causes; and the most eloquent passage of the "Address" is that in which he calls upon his new flock to stand forward in defence of their christian principles. We cannot forbear quoting it;

"But farther, my friends, there is expected from you likewise a serious attention to the precept, '*Hold fast that which is good.*' I wish you, in zeal, to be '*the good soldiers of Christ.*' You are exhorted, not only to be inquirers, but also to be defenders, and defenders firm and unwavering. How easy comparatively now your compliance with the exhortation! If there was a time, my brethren, when to avow the truth was to incur the spoiling of your goods, and the loss of life itself,—if there was a time when the struggle was no less a struggle than one between conscience and the fear of the dungeon, the gibbet, or the stake, what will those say for themselves, who, on account of the comparatively little inconveniences to which they might now expose themselves in the cause of truth, skulk from her standard, and seek a hiding-place amongst the crowd? The blood of the martyrs cries out against them. Those men, who braved all the terrors of sanguinary persecution,—who counted not their very lives dear for the truth,—who fought the good fight of faith, in spite of sword, of fire, of rack,—how must they shame the cowardice of him, who, only because of the annoyance of a relation, or the sneer of the bigot, or the fear of any earthly inconvenience that may now accompany the avowal of truth, would make '*shipwreck of a good conscience*,' and would see the cause of truth injured by his desertion. If those who have given their very lives for the truth, could not have excused themselves, had they saved even their lives at the expense of truth, how and where shall those stand, who, at the expense of truth, have purchased but some paltry convenience, which truth might now require them to forfeit? You fear the hiss of the serpent, do you? What if you had to brave the sting of the serpent! What if bigotry not only mocked you, but martyred you! What if the call to come to the standard of truth,—what if that call had come to you when the Author and Finisher of your faith arose, proclaiming, '*He that taketh not up his cross to follow me is not worthy of me?*"

REPENTANCE AND CONVERSION.

The following very fine remarks, under this head, are from the Unitarian Miscellany, for March.

REPENT YE, AND BE CONVERTED, is the great and constant call from Heaven to earth, from God to man, from the universal Father to his intelligent offspring, from Him who alone is holy to the weak and erring creatures of his hand.—It was made and repeated in the early ages of the world. It was echoed in the thunders of Mount Sinai. It burst from the upbraiding lips of the prophets of Israel. Then a voice was heard proclaiming it from the depths of Judah's wilderness; the voice of that stern and solitary man who came to prepare the way of the Lord. And then the Saviour himself appeared among men; and through the whole course of his ministry he pronounced it with a distinctness, authority, and power, which were before unknown. He commissioned his disciples to preach it among all the nations of the earth. They did preach it. It still is preached; and it must continue to be preached; it must be reiterated in the ears, and addressed to the hearts and consciences of men, so long as they continue to be men—so long as they have passions and appetites, desires, inclinations, hopes and fears—so long as imperfection is their lot, and happiness their aim.

[The writer next proceeds to a particular examination of the question, What is Repentance?]

We may assert in the first place, that it cannot be merely sorrow for our offences. A sigh will never satisfactorily answer the demands of our religion; the tears of a contrite hour cannot wash away the stains of a guilty life,—no, nor the stain of a single guilty act. "Godly sorrow *worketh* repentance," says Paul, and such most certainly is its natural tendency; but he does not tell us that it is repentance, be it ever so godly. Christian repentance includes the all-important circumstance of reformation. To repent, we must not only bewail our sins but quit them; we must not only confess the folly and guilt of pursuing the broad road, but turn at once into the path of righteousness and life. The man who has fallen in a slippery way will never mend his condition by mourning and weeping; he must rise, and cleanse himself, and take better heed to his steps in future. "Go, and sin no more," is the language of the Gospel to all offenders.

An application of this remark may easily be made to individual cases. It is no repentance in a thief to deplore his crime, yet still continue to steal; nor in an irascible man to acknowledge the folly and sinfulness of unwarrantable anger, and the next moment fly into a passion at some accident or trifle. The miser's repentance is liberality; the sluggard's repentance is activity; the glutton's and the drunkard's repentance is temperance; the repentance of the envious man is candour; the repentance of the proud man is humility; and the repentance of the bigot—who needs repentance as much as any man—is charity. Whatever our sins and failings may be, we can only repent of them properly by forsaking them, and adopting the opposite line of conduct.

This observation enables us readily to comprehend the meaning of the Scripture phrases of *regeneration* and *being born again*,—phrases which have been the innocent cause of so much mysticism. When a sinner renounces his pernicious habits, gives up his evil practices, is influenced no longer by his criminal dispositions, and from being faithless, worthless, earthly and sensual, becomes virtuous, respectable, and holy, he is, morally speaking, no more the same man;—his motives are different, his language is different, his actions are totally different—he is another man, a new creature—the change which has taken place, is to the full, as great as if he had been regenerated, born over again. St Paul uses the same figure, a little modified in the expression, when he tells the Ephesians and Colossians *to put on the new man*, and the Romans *to walk in newness of life*. He means repentance. We mean the same ourselves, and we express ourselves in precisely the same manner, when we say of a person whose character has undergone a thorough reformation, *that he has begun a new life*. By this, we never intend, nor are supposed to intend, any thing supernatural or mystical, any more than that an actual second birth has taken place; and yet if we will but think a moment, we shall perceive that the phrase, *to begin a new life*, is the same as *being born again*, and just as strong a figure—and there is not a more common figure in the language; so common, that when we employ it, we are not sensible that it is a figure.

Repentance, then, is reformation, produced by godly, or sincere and virtuous sorrow. And now let us proceed to a further elucidation of our subject, by considering the meaning of the nearly synonymous word, *conversion*. Its literal signification is turning from one thing to another. In both the Old and New Testament, it is used simply in this sense. In Psalms it is said, "And sinners shall be *converted* unto thee." In Hosea the same meaning is expressed by the word *turn*; "Therefore *turn* thou to thy God." The apostle James tells us, that "He who *converteth* the sinner from the error of his way, shall save a soul from death." Here the same sense would have been preserved if the word *turneth* had been substituted. Indeed the Hebrew and the Greek words in the instances adduced, answer to both the English words, and may be translated by either of them indifferently.

Sometimes it is used to express by itself the whole idea of *turning from sin*. Our Saviour, in applying the denunciation of the prophet Isaiah to the Jews of his time, says, "Lest they should be *converted*, and I should heal them." In this passage we must supply the words *from their sins*—Lest they should be converted, or turned, from their sins. When thus used, its signification is exactly that of repentance.

The word *conversion* is once used in the New Testament to signify, of itself, the idea of turning to the religion of Jesus, becoming a Christian. The passage in which it occurs is the third verse of the fifteenth chapter of Acts. "And being brought on their way by the church, they [Paul and Barnabas] passed through Phenice and Samaria, declaring the *conversion* of the Gentiles: and they caused great joy unto all the brethren." Here, conversion is the term employed to convey the meaning which is elsewhere expressed by such phrases as "turning to the Lord," "believing the Gospel," "obeying the Gospel," and "receiving the Gospel." They all signify the changing of a false and impure or imperfect religion, for a true and holy one; the acknowledgment of a superior rule, superior motives, and superior sanctions.

Three things are necessary to constitute the most powerful and influential man in the world; sound principles, talents to explain and defend them, and example to illustrate them. Lord Peterborough, when on a visit to Fenelon, at Cambray, was so charmed with the virtues and talents of the Archbishop, that he exclaimed at parting, "If I stay here any longer, I shall become a Christian in spite of myself."

When persons loiter on a journey, they are sometimes benighted afterwards:—and when believers are not diligent in the use of ordinances, and in the performance of good works, no wonder if they walk in darkness.

JEWISH SABBATH.

An extract from a foreign paper, dated Warsaw, Dec. 6, has been circulated amongst us, in which it is stated that "the Jewish Rabbins and Elders have met in a general assembly at Plaskow, and have decided that the celebration of the Sabbath shall be changed to the Sunday."

Mr Noah, Editor of the National Advocate, (himself a Jew) inserts in his paper the statement which we have now given, and accompanies it with the following remarks:

"The above cannot be true. Considering the Sabbath as a political as well as religious institution, intended not only as a day of rest for man, but humanely for servants and animals, it may not be of much consequence what day is selected. It is an affirmative precept, however, "Six days shalt thou labour, and the seventh day thou shalt rest;" and there is no diversity of opinion throughout the world, that *Saturday* was the Sabbath of the Lord—the day on which he rested—the day which is always sanctified by the chosen people. The celebrations of the new moon; the observance of many of the ceremonials, and the computations of time depended upon Saturday's being as it ever has been considered, as the *Sabbath day*. The council of Nice, in ballotting for a religion, and changing the Sabbath, give no reason for the measure, excepting expediency. The religion in itself has been productive of much good in enforcing the obligations of morality, and encouraging acts of charity and good will; but there never appeared to us any reason for altering the Sabbath; and a class of Christians, called seventh day baptists, still keep Saturday instead of Sunday; particularly in Connecticut.* These reports must be always received with caution and doubt. That which has existed 5582 years, will not be abandoned at this day."

* We believe there are very few, if any, of this class of Christians in *Connecticut*. Several Churches of this order are found in the interior of New-York, some in New-Jersey, and two in Rhode Island. Their minutes for 1821 exhibited *Sixteen* Churches, and there are a *few* distinct communities of Christians in America, which observe Saturday as the Sabbath, which are not attached to this order. There is a Magazine published quarterly, at Albany, under the direction of the "*Seventh Day Baptist General Conference*." There are also two congregations of this cast in London.
Ed. Gospel Pal.

From the Herald of Peace.

The most fertile source of all the warlike madness by which the world has ever been afflicted, is the idea of GLORY, so unfortunately attached to the spirit of military enterprise. This association has been the more dangerously influential, because it frequently derives its strength from a union with feelings that are in themselves right and valuable. The sentiment which teaches us to despise a mean and cowardly temper is natural and correct. Now meanness and cowardice have indeed given birth to a quiet acquiescence under injuries, though not to that magnanimous forbearance, that moral resistance, which are only produced by truly Christian motives. As however the *immediate* effects of each are similar, men forget to distinguish between two principles, the most opposite in their origin and tendency, and involve both in the same indiscriminating censure. Again self-devotion and courage are properly objects of respect. The admirer of military honor, seeing these qualities exemplified in his hero, admits them to their due rank in his esteem; but he admits with them sentiments and actions that, deprived of their adventitious companions, could only have excited unmingled disgust. Two distinct ideas—the idea of grandeur of soul, and the idea of destructive violence, become thenceforth united. Shall it then be said, that they are necessarily and inseparably united? The time has been when a deed of abstract revenge was hailed with similar enthusiasm, and from a similar cause; the idea of revenge had been associated with the ideas of power and courage. The custom of feudal warfare was once deemed so honourable or so *necessary* as to merit the sanction of legislative authority. To expose to the hootings of popular derision the unhappy captives of her arms, was the crowning triumph of polished Rome. All these feelings have passed away; we look back upon them with curiosity and surprise: we almost wonder they could ever have existed. And may not the time arrive when national warfare shall be regarded among the relics of departed barbarism,—when men shall have learnt that the spirit of freedom and heroic disinterestedness is worthy of more dignified associates than rapine, injustice, and bloodshed?

Even at present, notwithstanding the habitual perversion of our sentiments, the mind experiences a more exalted emotion of pleasure in contemplating the enduring fortitude of the martyr, than the active bravery of the warrior; and an accidental trait of humanity in the chronicles of war shines like a bright spot amid surrounding darkness.*

When too, at seasons of intellectual expansion, we look upon this earth as upon a mere speck in creation, the mighty shadow of human glory vanishes into air. We laugh at the insignificant quarrels and imaginary importance of its inhabitants, who, like ants swarming from their petty citadels, are disputing each their inch of ground. We then feel that the real dignity of man can only consist in that elevation of soul, that superiority of mind over matter, by which he approaches the rank of angels. The courage of the bravest soldier is in fact so greatly dependent on mere animal excitement, and is so often found totally unconnected with all the nobler qualities of heart and head, that it deserves rather to be classed with the instinctive ferocity of the tiger, than with those lofty principles which animate and sustain the true hero.

* The following story, from the History of Switzerland, in the 14th century, will serve to illustrate this remark. "During the various disputes which accompanied each successive election of an emperor, Soleure having embraced the cause of Louis of Bavaria, was besieged by Duke Leopold; and a great inundation of the Aar having carried away his works, machines, and bridges, a great number of his men were in imminent danger of perishing. At this moment the Soleurians, forgetful of all hostile considerations, put off in boats and rescued them. The Duke was touched, and, unwilling to be outdone in magnanimity, requested to be introduced into the town, with only thirty followers, presented a banner, and made peace." Is there any one who does not feel the beauty of this anecdote, and who does not feel it the more forcibly from the strong impression of contrast?

BRIEF HINTS TO PARENTS.

Religion.—It is of the utmost consequence, that the first impressions made on the minds of children respecting the Divine Being be correct and encouraging. They should be taught that He is the Giver of every good, the Author of all felicity, that He is love itself, and delights in our happiness. Impressions like these, and having religion and happiness connected together in their view, will be likely to beget the feelings of love, reverence, and gratitude, and be a better foundation for a practical assent to the truths of the gospel, than creeds and catechisms got by heart. And as age unfolds the capacity, the doctrine of christianity ought to be presented in the simplest forms; no religious instruction is better suited to the minds of children, than that derived from the precepts and example of Christ; and no part of his example more calculated to touch their hearts, than the compassion and the tenderness, which he so perfectly displayed.

It is by refining and exalting the motives to action, that parents promote the happiness of their families. Therefore, it is a very interesting part of religious education, to fix on the young mind a conviction, that religion is not an occasional act, but the effect of the in-dwelling principle of divine grace, by which their common acts are to be governed, and their evil propensities subdued; that the indissoluble connexion between religion and moral rectitude must ever be maintined; *if ye love God, ye will avoid evil, and do good.* And that it is the purity of the motive, which not only gives worth and beauty, but which, in a christian sense, gives life and efficacy to the best actions. And without pure motives, acts of devotion, however splendid, will not be accepted in the divine sight.

When love to God, and love and good will towards men, have been early impressed, as essential doctrines of christianity, and the mind has been taught to approve itself, by its consciousness of having performed its duty; young people entering into life to act for themselves, who have imbibed these principles, will not commonly, it is apprehended, deviate widely from rectitude of conduct.

May parents, therefore, not suffer the lively season, when the hearts of their children are flexible, and their love ardent, to pass by, without impressing by example and precept, those principles, on which their happiness in time and eternity depends.

In closing these hints, permit me to say, that, whatever may be the event of a pious education to the child, it is very important to parents to have acquitted themselves of the incumbent duty, of "training their child in the way he should go." Those, who, though mourning over a prodigal child, can appeal to the Searcher of hearts, for having endeavoured, to the best of their knowledge, to lead him in the path of rectitude, must have feelings and reflections widely different from those parents, who, though also lamenting the evil course of their offspring, feel their own neglected duty of seasonable care and instruction, greatly increasing the bitterness of their sorrows.

PREACHING CHRIST.

Preaching Christ does not consist in sounding his titles, nor in continually dwelling on his personal history, sufferings, or merits; but in preaching *as* HE *preached*, and as his *apostles* preached,—in a word, in *preaching the* GOSPEL. Some preachers do, indeed, lay a peculiar emphasis on the word "crucified," in our text; as if to "preach Christ *crucified*," were to be continually preaching about his crucifixion; or at least about his sufferings and death. Whereas, we should think, that a very moderate share of discernment were enough to convince one, that the meaning of the apostle was simply this:—That they were not ashamed to profess themselves to be the disciples, and to preach the doctrines, of a *crucified* teacher; though they were aware, that this fact in their Master's history would be "unto the Jews a stumbling-block, and unto the Greeks foolishness"—offend the prejudices of the former, and provoke the contempt of the latter.—*Walker's Sermon.*

CHRISTIAN REGISTER.

BOSTON, FRIDAY EVENING, APRIL 23, 1824.

EVANGELICAL MISSIONARY SOCIETY. In a brief notice of this Society, in the last Worcester Yeoman, it is stated that this Society has a Board of Commissioners for Foreign Missions. From this statement it would appear that the Society appropriates a part of its yearly funds for the support of foreign missions. This, however, is not the case. The Society has hitherto been, and probably will for a long time continue to be *Domestic* in its objects and operations. Its funds are yet much too limited for engaging in the establishment or support of foreign missions, even if there were any field of operation opened where the managers of the Society could reasonably expect success. A *Committe for Foreign Missions* has, however, we believe, been annually elected for the purpose of attending to the appropriation of any such sums as benevolent individuals, who are friendly to foreign missions, might expressly devote to that purpose. This Committee cannot however be properly considered a Board of Commissioners for Foreign Missions, in the sense in which other Boards are so denominated.

The Northampton Gazette, in noticing this Society, calls it the "*Unitarian* Missionary Society." It is not, however, supported exclusively by Unitarians, though it is probable that a majority of the friends of the Institution are of that belief. The Society is established on the broad principles of Christianity, with the design to do all in its power to promote the moral and religious interests of mankind. It enrols among its patrons and members many of the first characters in New England. They, as we should naturally expect, are men of enlarged and catholic minds, and many of them unitarian and anti-calvinistic in their faith. They rejoice, however, to associate with them, (as they do) in the work of benevolence, men in all the different grades of belief, from the high and liberal ground of Unitarianism down to Trinitarianism and Calvinism.

At a meeting of the Proprietors of the Federal Street Church, held in the vestry in Berry street, on Wednesday evening, a motion was made and passed with great unanimity, to invite Mr *Ezra Stiles Gannett*, of Cambridge, to settle as colleague pastor with the Rev. Dr CHANNING.

NORTH AMERICAN REVIEW. We have great satisfaction in quoting from so high authority as the Portsmouth Journal, the following paragraph respecting this able work:—

"We have just finished reading the April number of the North American Review, and are ready to assert that, not less for its literary execution than for the happy selection of its subjects, it will fully sustain the popularity of a work, which is already a great favourite with the American public. * * * *

"We observe in this Number a happy improvement in the plan of the Review, which deserves to be mentioned. At the close of the elaborate articles, follow about twenty pages of miscellaneous literary information, consisting chiefly of brief notices of recent publications. To general readers this will make the most entertaining portion of each number, and cannot fail to increase its popularity."

MISSION TO ST DOMINGO. The Rev. Mr Paul, minister of the African society, in the west part of this city, has lately returned from a mission to St Domingo, whither he was sent in May last, by the Massachusets Baptist Missionary Society. The object of his mission was to ascertain what were the views and feelings of the Haytian Government relative to the encouragement of Protestant missionaries. He was well received by President Boyer, and had permission to preach in private houses and halls. He was enjoined however to be cautious and discreet in his ministrations, lest he should excite the prejudices of the uninformed, and occasion disturbances. He distributed a considerabe number of bibles at Port au Prince, and after a residence of about six weeks returned to Cape Haytien, where he remained about three months. At this place a hall was hired, in which he officiated without any molestation during his residence. He was treated with great civility and kindness by the authorities, and received ample evidence that the government was favourable to toleration.

THEOLOGICAL SEMINARY. We understand from the Boston Telegraph that it is in contemplation to establish a Baptist Theological Seminary at Providence, R. I.

CHINESE BIBLE. A copy of the whole Bible, translated into the Chinese by Dr Morrison and Mr Milne, has been presented to the Biblical depository of the American Bible Society, by Dr Morrison.

RELIGIOUS INTELLIGENCE.

HAMPSHIRE CHRISTIAN DEPOSITORY.

We have formerly given some account of this institution. Its design is to promote the objects of benevolent societies by affording a place of deposit and sale of such articles as individuals in the various adjoining towns may be disposed to contribute. Produce and articles of clothing are sent to the depository, and are there sold, or sent to a market, and the avails forwarded to the managers of such benevolent societies as the donors direct.

The amount contributed during the past year is estimated at about *fourteen hundred dollars*. This sum is to be distributed, according to the direction of the donors, amongst nearly all the prominent benevolent societies in the country.

The plan of this institution appears to be well-judged, so far as relates to the means of accumulating funds. As articles of all descriptions are received, many now contribute who would not, provided nothing but money was received. In this way the amount of the funds is augmented much beyond what it otherwise would be. And so long as the keeper of the depository is active and faithful, a respectable income may be relied on with considerable certainty.

We observe that the Trustees continue to publish accounts of *individual* donations. To this we object, as it is operating on the mind by low and unworthy motives, and in this way destroying in a great degree the purity and acceptableness of our benevolence.

The contributions and donations of *societies* and *associations* may very properly be published, but not those of *individuals*; for though it is undoubtedly a means of increasing the funds, yet by corrupting the motives, it destroys the virtue and acceptableness of the act, and breaks the command,—*not to let our left hand know*, in the business of charity, *what our right hand doth*.

LAMAISM.

The worshippers of the Grand Lama are supposed to embrace one third of the human family. Grand Lama is a name given to the Sovereign Pontiff, or High Priest, of the Thibetian Tartars. His residence is Pateli, in Thibet, a vast palace on a mountain near the banks of Barumpooter. The Grand Lama is worshipped not only by the Thibetians but by the various tribes of Tartars who roam over the vast extent of continent that stretches from the banks of the Wolga to Corea, on the sea of Japan. The more remote Tartars are said to regard him as the Deity himself, and call him "*God the everlasting Father of Heaven.*" He is believed to be endowed with all knowledge and virtue, though he does not condescend to converse with the greatest monarch of Asia. "He would never deign to pay the least attention to frail mortals, were it not to bestow on them forgiveness of sin, mercy and consolation." He is rarely if ever seen by common worshippers. Those who annually come a thousand miles, with large presents, return highly gratified if they are permitted even partially to see his face. He is visited by the Kings of Tartary with rich gifts for his blessing, which he bestows by putting his hand on the top of their heads.

The residence of the Grand Lama is properly an immense pile of temples covering the top of the mountain. Around this there are circles of buildings of superb structure, receding and enlarging as they descend, till they reach the plain. According to Bentick more than 20,000 Lamas reside in these several circles which surround the mountain.

"Every circle is embellished with parallel rows of shady trees, and inhabited by Lamas who dress according to the rank of their respective circles. Those Lamas who reside in the higher circles, possess great wealth and sanctity of character, and to maintain these high pretensions to holiness, they seldom appear before the multitude. We can hardly imagine a scene better calculated to overwhelm the mind of the superstitious worshipper than the ascent of the holy mountain. Every step becomes more and more sacred, and brings him nearer and nearer to his eternal sovereign."

The worshippers of the Grand Lama believe that he never dies, but when the body he inhabits grows infirm and decays, the soul forsakes it and becomes the occupant of the body of some child.

All books printed in the Thibetian language are considered sacred. This circumstance is considered of great importance as an aid to the introduction of Christianity into Thibet and China. As Thibet is the only country that enjoys a free intercourse with China, and as the Emperor and Court took to Thibet for their religion, it is thought that the most practicable method of introducing Christianity into China, will be that of first introducing it into Thibet.

In a dissertation lately read before the Society of Inquiry in the Theological Seminary at Andover, the writer suggests the importance of a mission to Thibet. "If the gospel could be introduced into Thibet," says the writer, "it would flow in the deserted channels of Lamaism all over China and Tartary. If a Thebettan mission should be instrumental in the conversion of the Lamas, the Paganism of all Asia would tremble to its foundation."

We have the best wishes for the success of such an undertaking, though we cannot but look upon it as visionary to expect any signal success from any of these missions, so long as we remember the fact, that Dr MORRISON has laboured as a Chinese missionary, fifteen years without obtaining but two converts. We think there is no doubt that this plan of Christianizing China would be much more likely to succeed than a direct attempt upon China itself. We cannot but think, however, that most of these missionary plans are premature. The progress of Christianity must be extremely slow in all the older and partially civilized nations, and whatever may be the devotedness, the labours and sacrifices of its friends, can, we think, hardly be expected to prevail, only in the same proportion that these nations become enlightened and improved by more extensive intercourse with christian nations, and the cultivation of their literature and arts, and the adoption of many of their habits and rules in the economy of life. Their minds being thus expanded, and sensibly feeling the advantages of our science and general intellectual cultivation, will the more readily perceive the truth and embrace the doctrines and rules of our moral and religious systems.

CARDINAL GONZALVI.

ROME, JAN. 1824.—His Eminence Cardinal Gonzalvi is no more! This great minister, who had governed Rome for nearly 23 years, and to whom Pius VII. was warmly attached, fell a victim to his long and dreadful sufferings, which he bore with admirable fortitude and true Christian patience and piety.

His Eminence possessed a precision of discernment which enabled him to class every different subject of action in his mind with order and method. When the moment arrived for decision, his clear head and ready talents presented them to his attention, already sifted (if one may use the expression) in all their different bearings. He distinuished with particular sagacity political from religious interests; and when he had to discuss those of a political nature in which his own court was concerned, he met the demands of opposite negociators with a frankness and firmness, which discovered to them at once the extent to which they might expect their pretensions to be admitted;—for if one could venture to name amongst his many virtues the predominant one, it was purity of truth and a fidelity to his promise, which no difficulty or danger could diminish. Impartial in the cause of justice, difference of opinion never influenced his decisions.

In the Concordat of 1801, he rejected some sacrifices which the French church was willing to make of its independence, aware that had they been accepted, it would have been difficult, at a later period to recover them from the Holy See. On the same principle, in Concordat of 1817, he nobly apprised the King of his rights, as if he had been negociating for France.

The qualities of his heart were gentleness, mildness and affection—he was ever attentive, whether to a simple recommendation, or to the more important appeals to his higher duties. Rome seemed to belong to him as well as to Pius VII. Each appeared to be her legitimate sovereign. No man ever acquired in a greater degree the friendship of illustrious persons of all ranks and countries; that of Leo XII, although more tardy, came to cheer his latter days.

Rome has lost in Gonzalvi her best friend; and sensible to her loss, Rome poured out in crowds to do homage to his remains. The multitude which assembled was unprecedented—every one was eager to take a last look, and to bid him a last farewell.

His countenance still bore the expression of his last words—words which in the mouth of a man who till the last five weeks had been nearly 23 years minister, tell volumes. It is known that a few hours before his death, the Pope, who had learned to do justice to his merits, and was deeply grieved at his expected loss, sent him at his request, his blessing by Cardinal Castiglioni, one of Gonzalvi's friends. The dying Cardinal received it with thanks. Cardinal Castiglioni asked him if there was any thing he wished to have said to the Pope. Gonzalvi answered "Dite che son tranquillo." These were the last words he spoke, and he expired a few hours after without a groan.

LITERARY NOTICES.

THE BOOK OF THE CHURCH, by Mr Southey, is a history of the English ecclesiastical establishment, from the earliest period to the era of the restoration. Commencing with the religion of the ancient Britons, the author goes through the church institutions, &c. of the Anglo Saxons, from their conversion to Christianity,—the Danes,—and by taking the lives of such individuals as St Dunstan, Lanfranc, Becket, Henry II, Langton, Wickliffe, Henry VIII., Cromwell, &c. &c., and also peculiar epochs and remarkable events, connected with changes and revolutions in religion, such as the Norman conquest, the completion of the papal system, the forming of monkish orders, the reformation, &c.; and still farther, by looking to and commenting on the records of Glastonbury; of miracles, of relics, of persecutions, of puritanism, &c.—he has produced a very comprehensive work.

Messrs. J. V. N. Yates, and Joseph W. Moulton, of Albany propose publishing in periodical numbers, a complete History of the State of New York, from the date of its first discovery to the present time.

A Biographical sketch of Washington, written in Latin, with English notes, for the use of American Universities, is preparing for the press, in Ohio.

The Premium of a Gold Medal, offered by the Faculty of the University of Maryland, to the Medical Graduates of that Institution, for the best essay on some medical subject, has been awarded to Dr Edward Sparks of Annapolis. The subject of the thesis, was "Cholera Infantum."

Dr Franklin's Life and Maxims have been published in Modern Greek, at Paris, for the edification of the Greeks.

The author of "the Wilderness" has prepared for the press a novel, entitled "O'Halloran; or the Insurgent Chief;" founded, we understand, on the events of the Irish rebellion in 1798.

The fourth volume of the Biography of the Signers of the Declaration of Independence, which has lately appeared, successfully supports the well founded claims of this work to an extensive patronage. It is very evident that this volume is the production of many pens; but the new editor, Mr Waln, has furnished ample evidence of his industry and zeal in commemorating the authors of our national charter.

The first number of a newspaper printed in modern Greek had been received in Great Britain. The types were sent from that country by the Greek committee.

PHI BETA KAPPA. Professor EVERETT is appointed to deliver the oration before the Phi Beta Kappa Society of Harvard University at their next anniversary.

UNIVERSITY OF VIRGINIA. The visitors met at Charlottesville, on Monday, April 5th; Ex-Presidents Jefferson and Madison attended. "We understand, (says the Central Gazette) they have adopted measures for putting the institution into operation as soon as possible—perhaps during the ensuing autumn.

BOWDOIN COLLEGE. The number of Students at this College, Brunswick, as appears by the last Catalogue, is 180, viz.

Medical Students	56
Seniors	14
Juniors	40
Sophomores	35
Freshmen	35
Total	180

ORIGINAL COMMUNICATIONS.

For the Christian Register.

MR REED,—I noticed with satisfaction, in your last paper, some remarks on the EVANGELICAL MISSIONARY SOCIETY; and particularly on the means of procuring additions to its funds, and of exciting an interest in its success and usefulness.

I am happy to inform you, that the Society is yearly increasing, and its usefulness becoming more extensive. Calls are multiplying upon us for assistance to the destitute in many parts of our country. The appeal is still made, therefore, to the liberal and pious in this favoured city, and elsewhere, to contribute in aid of the objects of the Society.

Several ways have been suggested as likely to increase our funds. One is an annual contribution in our churches; another is personal application to individuals for a yearly or a life subscription. Much has been done in this way; and much more, it is believed, might be effected by suitable efforts. In some societies the Ladies have been active in subscribing and collecting sums, which they have presented by the hands of their pastors. We hope this worthy example will be followed in all our congregations. A pious and benevolent female must be happy in an opportunity to afford support to the interests of religion. Many of them have leisure also to attend to it. They will readily lay a small tax on themselves, and deduct a little from some *unnecessary* expense, for the sake of presenting their respective contributions, whatever they may be, into the treasury of the Lord. Why should not they have the pleasure of aiding directly the cause of piety? We ask them to consider their duty; and to join their influence with the efforts generally making to spread the knowledge and the blessings of the gospel.

One of the Committee of the Society.

Boston, April 20, 1824.

For the Christian Register.

MR REED,—I think the publication of the following extracts, on a controverted subject of peculiar interest, will be useful. They are from an article on the *Efficacy of the Atonement*, contained in the Panoplist for 1816, page 342. We are often accused of misrepresenting the views of our orthodox brethren, and of attributing to them sentiments, which appear too gross and absurd for the belief of any intelligent Christian. After the recent controversy on this subject, I suppose, we shall not be again hastily charged with giving distorted views of Calvinism. To the accuracy and acuteness of a most accomplished scholar, the christian public is indebted for a certainty on this point, not often attained on any disputed question of literary history.—But it is still contended that "the Orthodox of New England" do not hold to the peculiar doctrines of Calvin. They have so shaped and modified Calvinism, it is said, that the arguments which have usually been alleged with so much force against it, do not apply to their system. I am aware of the fact; and I rejoice in it, as an evidence of the progress of light and truth, that some learned theologians of the present day, of high repute for orthodoxy, have advanced and defended opinions, which, compared to the doctrines of the Genevan heresiarch, are, indeed, consolatory and of purifying influence. So far as they renounce the errors of Calvinism, the main ground of contention between them and Liberal Christians is destroyed. But that this new light has shone into the minds of common orthodox believers, is, certainly, not true. I firmly believe, that if they would examine the real state of their minds, and divest their ideas of the ambiguous language in which they are expressed, in nine cases out of ten, they would coincide, in belief, with Unitarians. But this is not the doctrine which is sedulously urged upon them. I hesitate not to say, it is rank, unblushing Calvinism. Let any Christian of piety and good sense, read these extracts, from a magazine, which professed to be the strong-hold of the Church,—the rallying point of the faithful,—and which, probably, exerted more influence over the religious public, than any periodical work in our country,—and then ask himself, whether it can be very desirable that such sentiments should form a conspicuous feature in the belief of our virtuous and well-informed citizens, and whether the peace and happiness of society or the cause of true holiness, is likely to be promoted by such statements of the character of God,—of Him, whom we delight in as our Father and our Friend,—who knoweth our frame and who remembereth that we are dust? Let him ask, too, where is the propriety of systematically holding up to the dread and aversion of all the churches, a numerous and increasing body of Christians, who, in the sincerity of their souls, reject these doctrines, as a libel upon our Creator,—as thoroughly and shockingly repugnant to the genius of the gospel of peace,—as contradicting the express language of our Divine Master, who came not to suffer the penalty due from an angry and relentless Sovereign, for our sins, but to reveal to us the infinite mercy of his Father,—to wash us from our sins in his own blood, and to purify unto himself a peculiar people, zealous of good works. G. C.

[*From the Panoplist, for* 1816, p. 342.]

"At the last day it will appear, that multitudes of our race, who deserve to endure the penalty of the violated law of God, will be released from those sufferings, and admitted to the enjoyment of endless glory. It will, moreover, appear that God has substituted in the stead of those sufferings, the sufferings of him who expired on Calvary." After observing, as a general solution of the problem, why the sufferings of Christ avail to the salvation of redeemed sinners, that it is on account of the Divine appointment, the writer proceeds "to push the inquiry farther, and to examin propriety of the Divine appointment."

"We come now," he says, "to exami wisdom and love of God in appointing sal by Jesus Christ. We ask, then, why Go stitutes, for the sufferings of the elect, th ferings of Christ? We answer, because appointment God abundantly secures a benevolent ends to be gained by inflictin penalty on the redeemed. On the plan vation, God has made an exchange of the ings of Christ for the sufferings of the el The elect were exposed to suffer the pen of the divine law, and their suffering thes alties was to secure some benevolent e the divine administration. Now if it c made to appear that the sufferings of secures [secure] these benevolent ends were to be secured by their sufferings, an his sufferings *secures* these ends to a much g extent than theirs would have done, we s wisdom and love of God in making the excha —In illustrating this point, the writer re among other things, "the sufferings of exhibit, more forcibly than the mere infl of the penalty, the displeasure of God a sin.

"The penalty exhibits finite creatures ing the vengeance of eternal wrath; an holy beings may behold in them, in a impressive light, the fearfulness of Divin pleasure; yet they could not conceive lengths and depths of God's abhorrence till they saw him, in infinite compassion ners, surrender his well-beloved Son to the accursed tree. *God manifest in the drinking the horrors of Gethsemane, and t guish of Calvary, is a picture of divine displ against sin, which the sufferings of a finite n of finite beings will never equal.* The scen draw away the eyes of holy beings fro *fainter sketches of divine wrath in hell*, to co plate with perpetual and increasing ast ment, *its brighter expressions in the atoning*

"The sufferings of Christ exhibit more bly than the mere infliction of the penalt attachment of God to his law. The pe shews, in every successive period of time God actually remains firm to his law. H herence to his law is in this way shown, constantly enforcing it, and the penalt amount to no more than as a present expre of his adherence to the law. It gives, othe than as it is constantly inflicted, no expre of the determination of God in all ages, circumstances, to adhere to his law. In th ferings of Christ, however, we have such pression of the immutable determination to abide by his law, reduced comparativel point of time. *We perceive in the myst person of Christ, God consenting to humble h to human nature, and the cross, rather than up the honour of his law.* In the scheme demption, the question, whether God will possible circumstances, in which his cre may be placed, adhere to his law, ha actually put to the experiment; the tri been fair; never will circumstances cons render the trial more complete; the obje ostensibly good,—the rescue of million eternal misery; yet *even here, the* DIVINE LATOR *consented to humble himself eve* DEATH, *rather than forego his law.* The s of his kingdom, then, will for ever read termination, expressed in the groanings Son of God, in more solemn language an more persuasive arguments, than in the w of the damned,—'Heaven and earth sha er pass away, than one jot or one tittle law shall fail.'"

GENERAL INTELLIGENCE.

NEW TYPE FOUNDRY. We learn that a ne Foundry is about to be established in Congre in this city, by an association, and under the im superintendence of Mr Edward Haskell, who derstand hast just procured from Philadelp New York, extensive apparatus, of the new handsomest style.—It is expected to go into o in two weeks.—*Boston Daily Adv.*

FIRE AT ST JOHNS. This devoted spot h been visited by a very destructive fire, by wh stores and dwelling-houses were laid in ash destruction of property is estimated at $200,0 little of which was insured. *Sale*

NEW BANKING-HOUSE. The removal of buildings from the scite in State-street, on w new Banking-House of the United States Bra in this city, is to be erected, has commenc have seen a model of the new edifice, by Mr It is worthy of his talent. The Portico Grecian; and the whole of Chelmsford gr will form a handsome addition to one of somest streets.

The new U. S. Branch Bank Banking-Hou ed in Wall-street, New-York, was occupied The office of this Institution in Connecticut removed from Middletown to Hartford.

NATIVE GOLD. The lump of N. C. Gold N. Y. American) which was left with Dr M inspection, is now at the shop of Mr Ladd, w er, No 39, Wall-st. where the curious may s as far as we recollect, the most remarkable for size and apparent purity that we have ev

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Among the appropriations for this year, for the president of the South Carolina Col tutors $1000 each librarian of the college the purchase of books for the college $50 would seem to be liberal rewards. We sh indeed, from occasional glances at the ne this section of the Union, that all subject with religion and education, are treated liberal consideration, which is always it reward.—*Port Folio.*

SOUTH CAROLINA COLLEGE. The num dents in this institution, is 108.

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"We come now," he says, "to examine the wisdom and love of God in appointing salvation by Jesus Christ. We ask, then, why God substitutes, for the sufferings of the elect, the sufferings of Christ? We answer, because by this appointment God abundantly secures all the benevolent ends to be gained by inflicting the penalty on the redeemed. On the plan of salvatio, God has made an exchange of the sufferings of Christ for the sufferings of the elect.—The elect were exposed to suffer the penalties of the divine law, and their suffering these penalties was to secure some benevolent ends in the divine administration. Now if it can be made to appear that the sufferings of Christ secures [secure] these benevolent ends which were to be secured by their sufferings, and that his sufferings *secures* these ends to a much greater extent than theirs would have done, we see the wisdom and love of God in making the exchange."—In illustrating this point, the writer remarks, among other things, "the sufferings of Christ exhibit, more forcibly than the mere infliction of the penalty, the displeasure of God against sin.

"The penalty exhibits finite creatures suffering the vengeance of eternal wrath; and all holy beings may behold in them, in a most impressive light, the fearfulness of Divine displeasure; yet they could not conceive of the lengths and depths of God's abhorrence of sin, till they saw him, in infinite compassion to sinners, surrender his well-beloved Son to die on the accursed tree. *God manifest in the flesh, drinking the horrors of Gethsemane, and the anguish of Calvary, is a picture of divine displeasure against sin, which the sufferings of a finite number of finite beings will never equal.* The scene will draw away the eyes of holy beings from *the fainter sketches of divine wrath in hell*, to contemplate with perpetual and increasing astonishment, *its brighter expressions in the atoning Lamb.*

"The sufferings of Christ exhibit more forcibly than the mere infliction of the penalty, the attachment of God to his law. The penalty shews, in every successive period of time, that God actually remains firm to his law. His adherence to his law is in this way shown, by his constantly enforcing it, and the penalty can amount to no more than as a present expression of his adherence to the law. It gives, otherwise than as it is constantly inflicted, no expression of the determination of God in all ages, in all circumstances, to adhere to his law. In the sufferings of Christ, however, we have such an expression of the immutable determination of God to abide by his law, reduced comparatively to a point of time. *We perceive in the mysterious person of Christ, God consenting to humble himself to human nature, and the cross, rather than yield up the honour of his law.* In the scheme of redemption, the question, whether God will, in all possible circumstances, in which his creatures may be placed, adhere to his law, has been actually put to the experiment; the trial has been fair; never will circumstances conspire to render the trial more complete; the object was ostensibly good,—the rescue of millions from eternal misery; yet *even here, the* DIVINE LEGISLATOR *consented to humble himself even* UNTO DEATH, *rather than forego his law.* The subjects of his kingdom, then, will for ever read his determination, expressed in the groanings of the Son of God, in more solemn language and with more persuasive arguments, than in the wailings of the damned,—'Heaven and earth shall sooner pass away, than one jot or one tittle of the law shall fail.'"

GENERAL INTELLIGENCE.

NEW TYPE FOUNDRY. We learn that a new Type Foundry is about to be established in Congress street, in this city, by an association, and under the immediate superintendence of Mr Edward Haskell, who we understand hast just procured from Philadelphia and New York, extensive apparatus, of the newest and handsomest style.—It is expected to go into operation in two weeks.—*Boston Daily Adv.*

FIRE AT ST JOHNS. This devoted spot has again been visited by a very destructive fire, by which *forty* stores and dwelling-houses were laid in ashes. The destruction of property is estimated at $200,000, very little of which was insured. *Salem Gaz.*

NEW BANKING-HOUSE. The removal of the old buildings from the scite in State-street, on which the new Banking-House of the United States Branch Bank in this city, is to be erected, has commenced. We have seen a model of the new edifice, by Mr Willard. It is worthy of his talent. The Portico is to be Grecian; and the whole of Chelmsford granite. It will form a handsome addition to one of our handsomest streets. *Centinel.*

The new U. S. Branch Bank Banking-House, erected in Wall-street, New-York, was occupied last week. The office of this Institution in Connecticut has been removed from Middletown to Hartford.

NATIVE GOLD. The lump of N. C. Gold, (says the N. Y. American) which was left with Dr Mitchell for inspection, is now at the shop of Mr Ladd, watchmaker, No 39, Wall-st. where the curious may see it. It is, as far as we recollect, the most remarkable specimen for size and apparent purity that we have ever seen.

SOUTH CAROLINA. The law against duelling has been amended so as to admit the seconds and spectators as witnesses in prosecutions of the principal. The public mind had been much excited by one of these honourable murders! and it is said that the eloquent and well timed discourses, delivered by the Rev. Mr Henry, had considerable effect in procuring this salutary law.

Among the appropriations for this year, we find,—for the president of the South Carolina College $3000; tutors $1000 each; librarian of the college $400; for the purchase of books for the college $5000. These would seem to be liberal rewards. We should infer, indeed, from occasional glances at the newspapers of this section of the Union, that all subjects connected with religion and education, are treated with that liberal consideration, which is always its own best reward.—*Port Folio.*

SOUTH CAROLINA COLLEGE. The number of Students in this institution, is 108.

ABOLISHMENT OF IMPRISONMENT FOR DEBT. A great principle triumphed in the Senate yesterday, and the day will be remembered as one of the brightest in its history. The enlightened body yesterday gave its final sanction, to an act, which, we venture to say, will command the applause of the country, and acquire for the body itself a durable renown. One branch of the National Legislature has, at length, said that debt shall no longer be considered criminal—that the dungeon shall no longer be the portion of the honest debtor. The bill which has passed is necessarily qualified and guarded—it gives no immunity to fraud, and it contains the requisite checks to shield its benefits from abuse; but the Senate has, substantially, and formally, declared against *the principle* of imprisonment for debt; it has trodden down and trampled under foot one of the last remnants of Feudal and Roman barbarism, which the force of education and habit has been able successfully to uphold until now against the spirit of the age. We cannot doubt that the concurrence of the other Branch will render the overthrow of this anomaly in our system complete and perpetual.—Our pleasure, we confess, would have been greater, had this philanthropic measure received a more unanimous consent. We have, however, the satisfaction to know that its opponents, generally, were not averse to the bill on principle, but because they thought the scheme imperfect; and many of them, we further know, are so far from approving of imprisonment for debt, that they are the warm advocates of the still higher measure of relief, a general system of Bankruptcy.

NEAT CATTLE. It is ascertained from a respectable source, that during the last year, there were driven to the market, from the State of Maine, to Canada, and the British Provinces of Nova Scotia and New-Brunswick, about 16,000 head of Neat Cattle,—an evidence of the goodness of the soil of Maine for grazing. *Eastern Star.*

There are reported to be 350 Deaf and Dumb persons in Maine.

STATE OF PRESSES IN VIRGINIA. In Virginia, there are 35 newspapers. Of these, Mr *Crawford* has 3, Mr *Adams* 6, Mr *Clay* 2, and general *Jackson* 1. The rest are equivocal, save one, the editor of which says his *press* is in favour of Mr *Crawford*, but that *he himself* is in favour of Mr *Adams*.

The *Southern Chronicle*, published at Camden, South-Carolina, and the *Norfolk Herald*, an old and respectable republican print, in Virginia, have each avowed their preference for Mr *Adams*, for next president.

The Ex-Presidents JEFFERSON and MADISON, lately attended a meeting of the Visitors of the University of Virginia.

It is rumored that Mr Wirt will resign, and Mr Clay receive the appointment of Attorney General.

NEW CHURCH. At Philadelphia $40,000 have been given for a lot of land to build another Roman Catholic Church in that city.

ROBERT WHARTON, Esq. is about to resign as Mayor of Philadelphia, after near 13 years' service.

By an official statement, it appears that the deposits, including interest, in the Philadelphia Saving Fund, amount to $331,835,89.

The LONDON PROVIDENT INSTITUTION received the last week in January £6219 sterling—owing to the high price of stocks; but the same money was probably invested in its funds; for it is there, we believe, the British Savings Banks have their capitals. Every body is interested in the funds, and therefore in the support of the Government, from the peer almost to the pauper.

Mr Bowdich, the African traveller, died on the river Gambia, Jan. 10, of a fever, occasioned by exposing himself to the chill of the evening, in making astronomical observations, after being exposed to the heat of the sun during the day. He has left a widow, who had accompanied him to Africa, and three young children.

INSURRECTION. On Saturday last, between 12 and 1 o'clock, forty-six convicts at work on our tread-mill, at the time of breaking off to go to dinner, made an attempt to seize Mr Neilson, the keeper, and deprive him of the keys, but failed. Others attacked Mr Ricker, an inside keeper, who suceeeded in defending himself. By this time the alarm was given and the rioters were secured. *N. Y. paper.*

MILITIA. It is estimated in New-York, that the sum of *one million* dollars is annually expended there in time and money, on the Militia.

MISSOURI TOBACCO. This article has been sold at the highest prices in New-York, and pronouced superior to any other in the market.

SALT SPRING. It has been recently ascertained that a Salt Spring in Susquehannah Co. (Penn.) which was discovered many years ago, may be worked to advantage. It is thought to be as highly impregnated as the Onondaga Spring. A tube has been inserted to the depth of 270 feet, in which the water rises about 3 feet above the surface of the ground, and furnishes between 90 and 100 gallons an hour. Preparations are making to carry on the works to considerable extent. The spring lies about 7 miles N. E. from Montrose, and about the same distance from the Susquehannah river, on a branch of Snake Creek.

A New Orleans writer says there has, for the last 7 years, been more legislating in Congress for Louisiana, than for any other 12 States in the Union in the aggregate.

A bill is before the Louisiana Legislature to incorporate the Bank of Louisiana, with a capital of 4,000,000.

WEST-INDIES. A plot has lately been discovered in the Spanish part of Hayti; four of the principals tried, and shot; and others sentenced to imprisonment.

Vessels from Philadelphia are ordered to be quarantined at Havana, in consequence of the existence of small pox, in the former place.

A difference has arisen between Capt. Stevens, of the U. S. schr. Shark, and the Royal Governor of the Castle of Vera Cruz, and the latter has ordered the former out of the Mexican Seas!

From Capt. Jarvis, of brig Jane, who arrived on Sunday, from St Croix, we learn that, on the 24th ult. in Sail Rock Passage, an American brig, and a Spanish sch. were boarded by an open boat full of pirates, and all hands murdered except a boy, who saved his life by swimming, being near Porto Rico. He reached land, and gave information. The next day the pirates began to circulate the money which they took from the vessels, in Porto Rico, and were apprehended, confessed their guilt, and seven were hanged. This information was received at St Croix the 30th ult. from St Thomas.

Captain Burill, from St Domingo City, states, that in the latter part of Feb. a plot was discovered among the Spanish inhabitants to revolt against the government and declare that part of the island independent. A number of the conspirators were arrested on the 12th of March, and twelve others were sentenced to imprisonment for a period of two to five years. *N. Y. paper.*

FOREIGN ARTICLES.

LATE FROM ENGLAND.

The brig Duxbury arrived at this port on Thursday last in 40 days from London. Papers to March 6th have been received. They bring no news of much importance. The following items are furnished from the abstracts made in the different papers, during the week past.

In the House of Lords, March 5, the Marquis of Lansdown gave notice that on Monday se'night he should move an address to the king to immediately acknowledge the independence of South America.

The French elections were going on. Out of 246 Deputies returned by the electoral colleges for districts there were but about 16 Liberals.

A new General Insurance Company is about to be established in England, under the auspicies of three of the most eminent establishments in Europe The capital will be over $20,000,000, and under the control of Mr Rothschild.

The packet ship Amethyst, Capt. Bussey, arrived at this port on Wednesday evening, from Liverpool bringing London dates to March 12th. It is reported that the King of Spain has refused to accept the mediation of England between Spain and the South American Provinces. It is also believed that nothing less than the expectation of aid from some of the powers of Europe could inspire the Spanish King with so much confidence as he seems to possess of the success of his endeavours to recover his authority in the Provinces. Russia is supposed to have given encouragement of aid, and it is reported that a negociation is on foot with Petersburgh for the purchase of ships of war for Spain.

As an offset to the above discouraging intelligence it is stated, that the British minister at Stockholm has received dispatches from his government, the substance of which he has communicated to the ministers from other courts,—announcing that if Spain attempts alone to subjugate her former possessions in South America, England will remain a tranquil spectator, but if she (Spain) should receive aid by troops, subsidies, or in any other way, directly or indirectly from other powers, then England would depart from her passive system, and immediately acknowledge the independence of the new governments of South America.

It is rumoured that a Congress of Sovereigns will meet to deliberate about the affairs of S. A. But the London Courier thinks it very doubtful whether any such meeting takes place.

AFFAIRS OF GREECE.

The London papers state that accounts from the centre of operations in Greece, had been received up to about the first week in February. The information is highly important and satisfactory. The following extract is from a London paper.

The Greek army had been divided into battalions, according to the English custom, and was at the last dates undergoing the discipline of European troops.—A great number of the chieftains had assembled at Missolonghi, and the necessary instructions had been promulgated for introducing modern tactics into every quarter of the military service of that part of the Federal Republic which had, at the period in question, been liberated from Asiatic superstitions. The greatest harmony prevailed amongst the leaders of the different provinces, who had assembled in the Senate, to form laws for their future government. A plan also for the offensive prosecution of the next campaign had been maturely deliberated on, and after various improvements, had been finally adopted. It was of course kept secret, but enough was conjectured to create an universal belief, that its issue would be splendid, and its results most beneficial to the re-establisement of this formerly mighty Empire.

Lord Byron had been recognized by the government of Western Greece, as *President of strangers.*

The scrip of the Greek Loan was at premium of 2 1-2 per cent. It was said that Lord Byron had taken £10,000 in the loan, and that a near connexion of Mr Canning had taken a like sum.

Advices from Zante to Feb. 1, state that Patras remained under close blockade by sea and land.—Lord Byron, Col. Stanhope, and Col. Delamay, were concerting measures with Maurocordato, for besieging Lepanto.

MEXICO.

Papers from Mexico have been received to March 14th. The affairs of government appear to be going on prosperously, though there are still great outrages and excesses constantly committed.

The following paragraph is from the National Gazette.

In one night in the month of February, seven murders were committed in the city of Mexico. In one case, two persons having quarrelled, the aggressor plunged a dagger into the breast of the other, who drew it out instantly and buried it in the heart of his adversary. Both fell dead in the same moment.

Don Pablo de la Llave has been appointed Minister from Mexico to Great Britain. Salary $12,000—outfit 6,000.

COLOMBIA.

NEW YORK, April 16. By the arrival last evening of the brig Prince Edward, Sears, in 20 days from La Guayra, we received a file of the "El Colombiano," printed at Caraccas, to the 10th of March. Letters had been received from Bogota as late as the 22d of January, which mention that Riva Aguera, (who had revolted from the constituted authorities of Peru, and and had been given up to Bolivar by his own soldiers) had been sent to Saint Blas, in Mexico.

NORTH-WEST COAST.

Capt. Gyzelear, of ship Sachem, which arrived at New-York lately, in 126 days from California, informs that, in Feb. and March, 1823, a Russian sloop of war was in St Francisco, surveying the port, and sailing thence for the N. W. Coast, in search of American vessels trading there. Informing the Commandant of St Francisco, that they should capture any vessel found breaking the Imperial ukase. When the Sachem left, every thing was peacable there, but the inhabitants were much alarmed for fear the Russians meant to possess themselves of the Country. They adhere to the Mexican government, but the communication between that and California was tardy and sometimes intercepted.

The Russians still continue their settlement about 30 miles to the northward of Port Bodega, and have taken possession of that place, where they have lately built two vessels.

Congressional Proceedings.

SENATE.

THURSDAY, April 8. After considerable discussion a vote was passed to reconsider the vote re-committing the bill abolishing imprisonment for debt.—The bill was then, after some amendments, ordered to be engrossed for a third reading.

FRIDAY, April 9. The chief subject of discussion was the bill for the protection of the fur trade. The 5th section of this bill provides an appropriation of $13,000 for supporting troops on the upper Missouri.—Mr Lowrie and Mr Mills opposed this part of the bill.—Mr L. alluded to the encroachments of our own citizens in trapping and hunting on Indian lands;—and Mr Mills thought that our principal difficulties with the tribes arose from this circumstance; he was in favour of striking out the 5th section, and it was eventually struck out, 30 to 11. The bill was ordered to lie on the table and the amendments to be printed.

The bill to abolish imprisonment for debt was read a third time and passed, 24 to 19.

MONDAY, April 12. The business of this day was of an uninteresting character.

TUESDAY, April 13. The bill regulating the election of President came under discussion and was the most prominent subject before the Senate during the remainder of this day and Wednesday. The doings of the Senate on Thursday and Friday were not particularly interesting.

HOUSE OF REPRESENTATIVES.

THURSDAY, April 8. The tariff bill continued to occupy the chief attention of the House, during this day and Friday.

SATURDAY, April 10. The tariff bill was the order of the day. The only other business of importance on this day and Monday was the bill from the Senate to abolish imprisonment for debt. This bill was read twice and referred to the committee on the judiciary, and on the following day was reported without amendments, and referred to the Committee of the whole.

TUESDAY, April 13. The tariff bill was again taken up, and on Wednesday after attending to some business of a local nature, the same subject was resumed.

On Wednesday the bill was ordered to be engrossed for a third reading. Yeas 105, nays 102.

THURSDAY, April, 15. The subject of the Tariff bill being brought up, Mr Randolph made a speech of three hours against the bill, and concluded by moving the indefinite postponement of its further consideration. This motion was superseded on the following day by a call for the previous question. This call was sustained 103 to 95 The question, "Shall the bill pass?" was decided in the affirmative, yeas 107, nays 102. Adj.

MARRIED,

In Worcester, Edward D. Bangs, Esq. Counsellor at Law, to Miss Mary Grosvenor, grand-daughter of Col. R. Sikes.

In this city, by Rev. Mr Pierpont, Mr Geo. W. Lord to Miss Frances, adopted daughter of William Rowson, Esq.—Also, by the Rev. Mr Pierpont, Mr Jonathan Snelling, jr. to Miss Abby L. Lord, of Lichfield, Con.

In Roxbury, on Thursday morning last, by the Rev. Dr Porter, Mr Thomas Taber, of N. York, to Miss Hariet Wyman, of Roxbury.

In Italy, the Ex-Empress Maria Louisa, widow of Napoleon Bonaparte, to the Count Nyperg, her Chamberlain, a very homely man but a gallant officer, who has lost an eye in battle.

In Northborough, by the Rev. Joseph Allen, Capt. Martin Houghton, of Bolton to Miss Levina Baily of the former place.

In Worcester, by the Rev. Dr Bancroft, Mr Zenas Studley to Miss Almira Stowell, both of the former place.

DIED,

In this city, Mr Simon Gardiner, proprietor and publisher of the *Boston Commercial Gazette*, aged 34.

In London, Rev. J. Lempriere, D. D. author of the Classical Dictionary, &c.

In London, Dr James Harvey, 73, an eminent Physician, and nephew to the author of the "Meditations."

In Marblehead, Mr Samuel Francis, aged 22.

In Haverhill, James Smiley, Esq. aged 60.

In Scotland, Feb. 11, the venerable Highlander, Patrick Grant, to whom a pension of a guinea a week was two years ago granted by the king, in the 111th year of his age. It is thought that he was the last survivor of those who fought at the battles of Culloden and Falkirk. He expired while sitting in his elbow chair, having felt scarcely any previous illness. His pension devolves on his daughter.

Bean's Advice.

THIS day published, and for sale at the counting room of the Christian Register,

The Christian Minister's Affectionate Advice to a New Married Couple. By Rev. James Bean. It is a book of nearly 100 pages 18mo, and will be afforded to subscribers, neatly bound in morocco, at $2.40 per dozen. It is a work wholly of a practical character, and has been highly approved and recommended by the clergy of various denominations. Those of the clergy, or others, who may wish it, can yet obtain it at this office, by the dozen, or in greater quantities, at the above price. April 23.

JUST PUBLISHED, and for sale at the printing office of NATHANIEL BALCH, jr No. 18 1-2, Cornhill, "*Clerical and Ecclesiastical Bigotry and Intolerance; or, a Brief Statement of the Proceedings of the Second Church of Christ in Weymouth against* Samuel Bayley, Esq. *a member of said church.*"

"They will deliver you up to the councils and scourge you in their synagogues."

☞ For sale likewise at the Counting Room of the Christian Register. Price 25 cents. April 23.

New Tracts.

JUST printed, for the Trustees of the Publishing Fund, and for sale by Richardson & Lord, No. 75 Cornhill;

"Thoughts which should accompany the Baptism of Infants, by the Rev. Henry Colman." price 4 cents.

"The Suspected Boy," a moral tale, by the author of James Talbot, &c. 4 cents.

"The Duties of Parents" a sermon by Aaron Bancroft, D. D. 4 cents.

Richardson & Lord have assumed the general agency for the Publishing Fund, and will supply agents and dealers, with a variety of new, cheap, and interesting moral and religious tracts, on liberal terms.

Those agents who have more tracts on hand belonging to the Publishing Fund, than they want for early sales, are requested to return them to Richardson & Lord. April 23.

Young Ladies School, East Bridgewater.

THE Proprietors have the pleasure of informing the public that they have engaged Miss Bathsheba Whitman to take charge of the Young Ladies' school in this place the ensuing season. Her reputation as an instructress is too well known to need any comment. The school will commence on the second Monday in May. Application for admission may be made to Miss Whitman or to the subscriber.

S. L. MITCHELL, *for the Committee.*

East Bridgewater, March 19.

POETRY.

From the London New Monthly Magazine.

Oh! lady, buy these budding flowers,
For I am sad, and wet and weary:—
I gathered them ere break of day,
When all was lonely, still and dreary:
And long I've sought to sell them here
To purchase clothes, and food, and dwelling,
For Valour's wretched orphan girls—
Poor me and my young sister Ellen.

Ah! those who tread life's thornless way,
In fortune's golden sunshine basking,
May deem my wants require no aid,
Because my lips are mute, unasking;
They have no heart for woes like mine,
Each word, each look, is cold—repelling,
Yet once a crowd of flatterers fawned,
And fortune smiled on me and Ellen!

Oh! buy my flowers, they 're fair and fresh
As mine and morning's tears could keep them;
To-morrow's sun shall see them dead,
And I shall scarcely live to weep them!
Yet this sweet bud, if nursed with care,
Soon into fullness would be swelling,
And, nurtured by some generous hand,
So might my little sister Ellen.

She 's sleeping in the hollow tree,
Her only home—its leaves her bedding;
And I 've no food to carry there,
To soothe the tears she will be shedding.
Oh! that those mourner's tears which fall,
The bell which heavily is knelling,
And that deep grave were meant for me,
And my poor little sister Ellen!

When we 're in silence are laid down,
In life's last, fearless, blessed sleeping,
No tears will fall upon our grave,
Save those of pitying Heaven's own weeping.
Unknown we've lived, unknown must die,
No tongue the mournful tale be telling,
Of two young, broken-hearted girls—
Poor Mary and her sister Ellen!

No one has bought of me to-day,
And night is now the town o'ershading,
And I, like these poor drooping flowers,
Unnoticed and unwept am fading;
My soul is struggling to be free—
It loathes its wretched earthly dwelling!
My limbs refuse to bear their load—
Oh God! protect lone orphan Ellen.

Miscellanies.

ROGER SHERMAN.

It is said of Mr Sherman, by the biographer of the signers to the declaration of Independence, that Mr Jefferson observed to Dr Smith of Newburyport, in showing him different distinguished members of congress, that is Mr Sherman of Connecticut, a man who never said a foolish thing in his life. Fisher Ames was accustomed to express his opinion of him by saying that if he happened to be out of his seat when a subject was discussed, and came in when the question was about to be taken, he always felt safe in voting as Mr Sherman did, for he always voted right. Mr Macon, now a distinguished member in the Senate of the United States, once remarked to Mr Reed of Marblehead, formerly a member of Congress, that Roger Sherman had more common sense than any man he ever knew. The late Dr Edwards used to call him his great and good friend senator Sherman. And Dr Dwight used to observe to the students of Yale College, that Mr Sherman was remarkable for not speaking in debate without suggesting something new or important.

This great and wise man was self-taught. His first occupation in life was that of a Shoemaker. While carrying on his trade, he used at his leisure hours to read useful books, till he became a distinguished lawyer, and an eminent Judge of the highest court in the state; he was remarkable for his sincere and fervent piety. Here is an example worthy of the notice and imitation of youth in all stations of society.

Conn. Jour.

Sir John Mason, on his death-bed, said,—"I have lived to see five princes, and have been privy counsellor to four of them; I have seen the most remarkable things in foreign parts, and have been present at most state transactions for thirty years together; and I have learnt this, after so many years' experience; that *seriousness* is the greatest wisdom, *temperance* the best physic, and a *good conscience* the best estate. And were I to live, I would change the court for a cloister, my privy counsellor's bustle for a hermit's retirement, and the whole life I have lived in the palace for an hour's enjoyment of God in the chapel."

CONFESSION.

An Irish lad whose father was a Catholic was persuaded to go to the priest and confess. He consented, but upon the priest's demanding a shilling before hand, he made a pause and asked, "do *you* confess"—"yes," said the priest, "I confess to the Dean." "Does he charge you," asked the boy. "Yes, a white thirteen," replied the priest. "And who does the Dean confess to?" "The Bishop."—"and the Bishop?" "He confesses to the Pope."—"And do Deans and Bishops pay?" "Yes, smartly too," replied the priest. "Who then, does the Pope confess to," asked the boy—"To God," was the reply. "And what does God charge?" "Nothing."—"Then, (said the poor boy) I'll confess to God and save my shilling."

LEDYARD, THE AMERICAN TRAVELLER.

"We understand that a Gentleman in this country"—says the writer of an article in the last North American Review—"is collecting materials for a life of Ledyard, which may be expected at no distant period to come before the public. Of the man who rambled in his boyhood among the Indians on our frontiers; who was the first to descend the Connecticut River in a canoe, and in one which was constructed by his own hands, and managed in its voyage by himself alone; who studied law and divinity; who enlisted as a soldier at Gibraltar; who went round the world with Cook; projected the first trading voyage to the North West Coast; was intimate with Robert Morris in Philadelphia, with Paul Jones in Paris, with Sir Joseph Banks in London, and Professor Pallas in Petersburgh, who was the friend and correspondent of Jefferson and La Fayette; who was one season in New-York, the next in Spain and France, the next in Siberia, and the next under the pyramids of Egypt; who was the first to open the field of African discovery, on which, during the last thirty-six years, so many have entered with an enthusiasm and love of adventure, which nothing could damp but the sacrifice of life itself; and who, in his own language, 'trampled half the globe under his feet,'—of such a man, no doubt many particulars may be related, which will be interesting to his countrymen, and which, at the same time they illustrate the character, and do justice to the memory of a remarkable individual, will prove what wonders may be wrought by a union of enterprise, perseverance, and resolution, in the same mind."

The gentleman above referred to, as engaged in writing the life of Ledyard, is the Rev. Mr Sparks, whose talents, learning and energy of character are well known to the public. Whatever may now be learned of Ledyard, he will certainly collect; and those who have read his life of Newton, and his sketches of Hoadley, Abauzit, and others, in his valuable, "Theological Tracts" will expect much from his judgment and taste as a Biographer. *Ports. Journal.*

THE SHELTON OAK.

This stately tree stands on the road side, where the Pool road diverges from that which leads to Oswestry, about a mile and a half from Shrewsbury; whose spires form a pleasing object in the distance; whilst above them, the famous mountain called the Wrekin, lifts its head, and inspires a thousand social recollections, as the well-known toast that includes all friends around its ample base is brought to mind by the sight of its lofty summit. The appearance of the Shelton Oak, hollow throughout its trunk, and with a cavity towards the bottom, capable of containing at least half a score of persons, sufficiently denotes its antiquity. Tradition informs us that just before the famous battle of Shrewsbury, June 21, 1403, headed on one side by Henry IV. in person, and on the other by the gallant Henry Percy, surnamed Hotspur, Owen Glendower, the powerful Welch chieftain, and the firm adherent of the English insurgents, ascended this tree, and from its lofty branches, then most probably in the full pride of their vigor, reconnoitered the state of the field; when finding the King was in great force, and that the Earl of Northumberland had not joined his son Henry, he descended from his leafy observatory with the prudent resolution of declining the combat, and retreated with his followers to Oswestry.

The great age of the Shelton Oak, thus pointed out by the tradition which connects it with the name of Glendower, is likewise attested by legal documents belonging to Richard Hill Waring, Esquire, whose ancestors possessed lands in Shelton and the neighborhood, in the reign of Henry III.; probably deriving them from Waring, son of Athlet, a Saxon, who had land in the market-place of Shrewsbury before the use of dates was known. Among this gentleman's title-deeds is the following paper, subscribed, "per me Adam, Waring," and entitled, "How the great Oak at Shelton standeth on my grounde." [Here follows the transcript.] This extract will suffice to prove that the Shelton Oak was esteemed a *great* one within 140 years of the battle of Shrewsbury, and an object of remark to old people long before that period.

The circumference of this tree at one foot and a half from the ground, is 37 feet; and at five feet from the ground, it is 26 feet.

Sylva Britannica.

From the N. E. Farmer.

GOOD BEER.

The season of the year has now arrived, in which beer of the superlative degree will be quite a luxury, and almost one of the necessaries of life. We have seen many recipes for making beer, but none which we think quite equal to the following—taking into consideration the cheapness, and simplicity in making, and excellence of the beverage when produced. It was furnished by a friend, who can have no other motive in the communication than what arises from a laudable wish to benefit his fellow-creatures.

A Recipe for making Beer.

Boil 10 ounces of Hops in three pails and and a half of water one hour, or until the leaves settle at the bottom of the kettle. Then strain it into a 20 gallon cask, in which must first be put 6 quarts and one pint of good thick molasses. Fill it up with cold water. Add one pint *brewer's* yeast. Roll it over, and shake it well.—Let it remain in the cellar 24 hours with the bung out, after which it must be bunged tight, and in one week it will be fit for use. If bottled, it will very much improve.

PULPIT ELOQUENCE.

Without doubt, a preacher ought to affect people by strong, and sometimes even by terrible images; but it is from the Scripture that he should learn to make powerful impressions.—There he may clearly discover the way to make sermons plain and popular, without losing the force and dignity they ought always to have... The study of the sacred writings was, in the first ages of the church, reckoned to be sufficient. Hence came that passage in the apostolical constitutions, which says, "if you want history, or laws, or moral precepts, or eloquence, or poetry, you will find them in the Scriptures." In effect, it is needless to seek elsewhere for any thing that is necessary to form our taste and judgment of true eloquence. St Austin says, we ought to exalt and improve our knowledge, by the authority of Scripture; and our language, by the dignity of its expressions.—*Fenelon's Dialogues.*

THE SCRIPTURES.

"I must confess to you," says Rousseau, "that the majesty of the Scriptures strikes me with admiration, as the purity of the Gospel hath its influence on my heart. Peruse the works of our philosophers, with all their pomp of diction; how mean, how contemptible are they, compared with the Scriptures! Is it possible that a book so simple and sublime, should be merely the work of man? Is it possible that the sacred personage, whose history it contains, should be himself a mere man? Do we find that he assumed the tone of an enthusiast or ambitious sectarian? What sweetness, what purity in his manners! what an affecting gracefulness in his delivery! what sublimity in his maxims! what profound wisdom in his discourses! what presence of mind in his replies! how great the command over his passions! Where is the man, where the philosopher, who could so live and die, without ostentation? When Plato described his imaginary good man, with all the shame of guilt, yet meriting the highest reward of virtue, he described exactly the character of Jesus Christ. The resemblance was so striking, that all the Christian fathers perceived it."

OUR CHECQERED LIFE.

It has not only been the complaint of all ages, that life is short, but that it is also full of care and anxiety. *Man*, says Job, *is born to trouble as the sparks fly upward.* What then is there so desirable in life, that we should be thus fond of it? doubtless it has its pleasures as well as its pains. Though we sometimes meet with thorns and briars, yet, in many places, the way is strewed with flowers. It is for wise reasons, that the love of life is implanted in man: and though its sweets have an alloy of bitterness, yet there is enough of the former to reconcile him to the latter.—As this mixture of good with evil is intended to make him satisfied with his condition here: so on the other hand, the blending of evil with the good is designed as a proof of the imperfection of this present state, and to remind him that his time here is but a pilgrimage, where *he has no continuing city*, but that he has to seek another, *not made with hands, eternal in the heavens.*

ASPECT OF THE TIMES.

The by-gone year has been one of triumph to Despotism, and of discomfiture and despondency to the cause of Freedom. It is in vain to mince the matter; the year 1823 is one which should be marked *black* in the Calendar, as it relates to Liberty and the improvement of mankind.

In casting the eye over the events which marked its progress, the affairs of Spain stand engrossingly prominent. Since this time last year, a state of constitutional freedom and progressive advancement has been crushed, and black, blind, naked Tyranny re-established in its room. The dawn which had broken and brightened over Spain and its fortunes—which promised to shed that light on them which has so long beamed on most of the other countries of the civilized world—has been overcast and destroyed by the deep clouds of bigotry and oppression,—not dark alone, but pregnant with every foul and blighting evil. *Lond. Exam.*

GRAVE CORRESPONDENCE.

Dr Schmidt, of the cathedral of Berlin, wrote to Frederick II. in the following terms:

"Sire,—I acquaint your Majesty, first, that there are wanting books of Psalms for the Royal Family. I acquaint your Majesty, second, that there wants wood to warm the Royal seats. I acquaint your Majesty, third, that the balustrade next the river, behind the church, is become ruinous. Schmidt, *Sacrist of the Cathedral.*

[The King, much amused with the epistle, sent the following answer:—]

"I acquaint you, Mr Sacrist Schmidt, first, that those who want to sing may buy books.—Second, I acquaint Mr Sacrist Schmidt, that those who want to be warm may buy wood.—Third, I acquaint Mr Sacrist Schmidt, that I shall no longer trust to the balustrade next the river. And I acquaint Mr Sacrist Schmidt, fourth, that I will not have any more correspondence with him. Frederick.

Never neglect a person because you imagine he can be of no further use to you. We often derive assistance and friendship from persons whom we do not expect or desire to take an interest in our welfare.

METHOD OF DARKENING MAHOGANY.

Nothing more is necessary than to wash the mahogany with lime-water, which may be readily made by dropping a nodule of lime into a basin of water. *Mechanics' Magazine.*

ABESTOS MOUNTAINS.

In Campbell's South Africa, there is a description of mountains in Griquá land, containing large quantities of this singular mineral. —That which becomes, by a little beating, soft as cotton, is all of Prussian blue. When ascending a mountain alone, I found some of a color of gold, but not soft, or of a cotton texture like the blue; some I found white, and brown, and green, &c. Had this land been known to the ancients in the days of imperial Rome, many a mercantile pilgrimage would have been made to the Abestos Mountains in Griqua land. Were the ladies' gowns in England woven of this substance, many lives would annually be saved, that are lost by their dress catching fire; for cloth made from it stands the fire, and the ancients burned their dead in such cloth to retain their real ashes. A considerable portion of it is used in making their roads. It is very remarkable that it is called by the Griquas, *handkerchief stone.*

Singular trait in the natural history of the Spider.

As I was standing on a scaffold at the top of an unfinished house, I observed a common black spider descending one of the rafters. When he came within reach of me I stopped his progress with a stick I held in my hand; and after making several fruitless attempts to pass down by me, he ascended again to the highest part of the rafter, whither I followed and watched him.—After arriving there, he fixed his feet in a firm position, and, erecting his body, began to emit a substance from it, which, taking the air, ascended as fast as discharged. He continued this stream until it had attained the height of about thirty feet from the top of the house. As it ascended, it divided into thousands of the finest fibres, which, reflected upon by the rays of the sun, presented a most brilliant sight. The spider now quitted his hold on the rafter, and ascending his web a little, which buoyed him up to the height, was wafted away by the breeze, in quest, I suppose, of a more hospitable abode.

Seasonable Thoughts on Baptism.

JUST RECEIVED, and for sale at the office of the Christian Register, Dr. Abbott's Seasonable Thoughts on Baptism:

This tract consists of two Sermons, the first entitled "*A Father's Reasons for Baptizing his infant Child,*" which has been extensively circulated in three previous editions, and which for its brevity and clearness has been of popular use. The second Sermon is now for the first time published on this important proposition,—"*The Children of Baptized parents, not scandalous, are to be Baptized.*"

Fifty years ago, there were very few churches the in Commonwealth, which did not encourage all regular parents to *recognize their baptism* and bring their children to the ordinance. Within twenty or thirty years considerable efforts have been made to confine the ordinance to the families of communicants. A considerable number of churches, we think without much reflection, have fallen into the errour; and even those congregations, which still adhere to the ancient practice, unhappily feel the influence of example and plausible argument in favour of the innovation, and gradually neglect the ordinance. This Sermon is an attempt to awaken attention to the error, and to induce a continuance in *the good old way.* The following is the plan of the discourse.

I. "From the scriptures and the early history of the church I shall endeavor to ascertain the proper subjects of baptism;

II. Notice an important error, which is gradually and silently prevailing in our ancient congregational churches; and

III. Inquire the causes, which have an influence with many to the neglect of baptism."

As it is well known that many ministers are anxious on the subject, it is hoped they will promote the circulation of this tract in their congregations, before the error becomes general.

True Messiah Exalted.

A THIRD EDITION of this deservedly popular Tract has lately been published by John Prentiss, Esq. of Keene, N. H.; a few copies have just been received, and are for sale at this office. Price 75 cents per doz. 8 cents single.

Smooth Preaching.

THIS valuable little tract is for sale at the Counting Room of the Christian Register, price 8 cts. single, 75 cents per dozen, $5,00 per hund.

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CH

VOL. III.

Miscellanies.

[From the U. S. Literary Gazette.]

RIZPAH.

And he delivered them into the hands of the ites, and they hanged them in the hill before th and they fell all seven together, and were put to the days of harvest, in the first days, in the begi barley-harvest.

And Rizpah, the daughter of Aiah, took s and spread it for her upon the rock, from the begi harvest until the water dropped upon them out of and suffered neither the birds of the air to rest on day, nor the beasts of the field by night.—2 Sam. xx

Hear what the desolate Rizpah said
As on Gibeah's rocks she watched the dead.
The sons of Michel before her lay,
And her own fair children dearer than they;
By a death of shame they all had died,
And were stretched on the bare rock, side by
And Rizpah, once the lovliest of all
That bloomed and smiled in the court of Saul,
All wasted with watching and famine now,
And scorched by the sun her haggard brow,
Sat, mournfully guarding their corpses there,
And murmured a strange and solemn air;
The low, heart-broken, and wailing strain
Of a mother that mourns her children slain.

I have made the crags my home, and spread
On their desert backs my sackcloth bed;
I have eaten the bitter herb of the rocks,
And drank the midnight dew in my locks;
I have wept till I could not weep, and the pain
Of my burning eyeballs went to my brain.
Seven blackened corpses before me lie,
In the blaze of the sun and the winds of the sky
I have watched them through the burning day,
And driven the vulture and raven away;
And the cormorant wheeled in circles round,
Yet feared to alight on the guarded ground.
And when the shadows of twilight came,
I have seen the hyena's eyes of flame,
And heard at my side his stealthy tread,
But aye at my shout the savage fled;
And I threw the lighted brand, to fright,
The jackal and wolf that yelled in the night.

Ye were foully murdered, my hapless sons,
By the hands of wicked and cruel ones;
Ye fell in your fresh and blooming prime,
All innocent, for your father's crime.
He sinned—but he paid the price of his guilt
When his blood by a nameless hand was spilt;
When he strove with the heathen host in vain,
And fell with the flower of his people slain,
And the sceptre his children's hands should sw
From his injured lineage passed away.

But I hoped that the cottage roof would be
A safe retreat for my sons and me;
And that while they ripened to manhood fast,
They should wean my tho'ts from the woes of t
And my bosom swelled with a mother's pride,
As they stood in their beauty and strength by
Tall like their sire, with the princely grace
Of his stately form, and the bloom of his face.

Oh, what an hour for a mother's heart,
When the pitiless ruffians tore us apart!
When I clasped their knees and wept and pra
And struggled and shrieked to heaven for aid,
And clung to my sons with desperate strength,
Till the murderers loosed my hold at length,
And bore me breathless and faint aside,
In their iron arms, while my children died,
They died—and the mother that gave them b
Is forbid to cover their bones with earth.

The barley harvest was nodding white,
When my children died on the rocky height,
And the reapers were singing on hill and plai
When I came to my task of sorrow and pain.
But now the season of rain is nigh,
The sun is dim in the thickening sky,
And the clouds in sullen darkness rest,
When he hides his light at the doors of the
I hear the howl of the wind that brings
The long drear storm on its heavy wings;
But the howling wind, and the driving rain
Will beat on my houseless head in vain;
I shall stay, from my murdered sons to scare
The beasts of the desert, and fowls of the air.

APPEAL TO THE CANDID.

It is a matter of regret to Christian Unitarian belief, that their opinions are misrepresented by many of their bre other denominations.—This has result are induced to believe, rather from a just information on the subject, than a to give circulation to false reports, to injury, or excite unchristian feelings. the following explicit statement wil some to think and judge more in the Christian piety and love:—

"Judge not that ye be not judged," precept of our Saviour. To judge h not certainly a Christian virtue; and without knowledge, does not argue a lightened zeal, or religious temper.

Unitarians believe, that the Scrip the Old and New Testament contain tion from God, and that they are the thentic records of his revealed wil believe that "there is but one God, th of whom are all things;" "that there other God but one;" that he is "the God;—the king eternal, immortal, invi only wise God;—the God and Fathe Lord Jesus Christ." 1 Cor. viii. 6.—1 4.—Jude 4.—1 Tim. i. 17.—Eph. i. 3

They believe HE is the only proper religious worship, because he is the Being, who "made the heaven, the sea, and all that in them is." Acts iv because we are taught by the comm example of our Saviour, that the Fath to be worshipped. "Then said Je him, get thee hence, Satan, for it i